The Western Luminary.

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PHILOSABBATOS.—*NO III.*

For the Western Luminary.

Mr. Editor.

5th. The committee object to the interference of congress on the subject because, as they tell us, if the mail operations be suspended on the first they ought also to be suspended on the seventh day of the week, in order to accommodate the two classes of citizens who observe these two days as holy, "unless it should be admitted that the consciences of the minority are less sacred than those of the majority." When I first read this part of the report, this difference of opinion, in relation to the day which ought to be observed, did appear to present a difficulty. But after a few moments of reflection the difficulty vanished. According to the concession of the committee involved in the objection, the consciences both of the "minority" and the "majority" are, under the now existing arrangements of the mail, infringed. And certainly it cannot be *more* oppressive to the consciences of the *minority* than it now is, if the consciences of the *majority* should be relieved by the suspension of those arrangements on the first day of the week. If both the classes of citizens cannot be accommodated, there is certainly neither injustice nor impropriety in the adoption of a measure which would accommodate the *major* class, provided it is not done at the expense of the rights and privileges of the *minor* class of citizens. But the rights and privileges of the minor class (which I apprehend is very small in the United States, in comparison of the other class) would remain precisely the same as they *now* are, if the desired change in the arrangements should be introduced. The mail is *now* attended to by law on Saturday, and the same thing would be done, and nothing more, if its operations were suspended on the sabbath.

6th. It is objected, again, by the committee, that if the mail should not be transported on the sabbath, private expresses would be employed, and thus a greater amount of immorality in the country would be the result: and also a part of the public revenue would be thus diverted into other channels.

This I conceive to be a miserable subterfuge. The committee might as well have reported to the Senate that they thought it advisable for Congress to license murder, in order, more effectually to protect the morality of the country; lest the citizens should murder one another privately, and by thus adding to the guilt of murder itself, the guilt of disobedience to the laws of the government, increase the amount of immorality in the country. Let the general government be consistent, by paying a deference, in this case, as it has in other similar cases, to an institution of God; and also a proper regard to the rights and privileges of the citizens; and if *individuals* do not think proper to pay the same deference to the same institution, while at the same time they do not disturb others in the enjoyment of *their* rights and privileges, let them stand accountable to the God who instituted the sabbath. We wish the Government never to *entice* them to the commission of acts of moral turpitude, but make them amenable if they do in cases simply of conscience, to human tribunals.

As to such a measure's diverting the public revenue into other channels, I think still worse of it. The amount thus diverted could, at most, be but small. And even if it were considerable, I trust this government never will reduce itself to that huckster line policy which contemplates the increase of money at the expense of morality. It is moral power, or morality, that constitutes the chief excellence and dignity of a nation, and determines, principally, its rank and degree in the scale of nations. The honest pauper would be very unwilling to exchange situations with the wealthy murderer; nor is the rank and dignity and station of a prostitute rendered enviable by the emoluments of her office.

7th. It is objected lastly, that the principle involved in the measure petitioned for, amounts to a prohibition of the movement of armies, assaults in war, and motions of vessels at sea, &c. on the sabbath. The last of these specifications, being entirely *new* to me, I feel very much disposed to commit, with all its inscrutable difficulties, to the lazy mariner, who considers it a virtue to quarrel all Sunday with his more prudent master, for compelling him, contrary to the laws of his country, to give up his *sacred* rest and engage in a warfare with the elements of nature, too lawless to be controlled by the restraints of human governments, in defence of his own life and the lives of his fellow tars.

In regard of the other two specifications, I consider them as extraordinary, concerning which it will be time enough to legislate when circumstances require it. Or there may be held in reserve, by the general government, provisions suited to those extraordinary cases when they arise. It is not necessary for the country always in time of peace, to be under war regulations. It may be proper in time of war to declare a given section of country, or possibly the whole country, under military law; but not in time of peace. It may be necessary to keep up an army in time of war: but not in time of peace: and it may be sometimes necessary that the soldiers camp in open field and sleep on their arms; and it may *sometimes* be even necessary for them to *fight* in time of *war*; but not in time of *peace*.

The conclusion at which, from all this reasoning, my mind arrives is, that whereas the Government recognizes the Sabbath as a religious institution, and whereas the consciences of many citizens are under the existing arrangements of the mail infringed, and a multitude of the most respectable citizens of the nation have petitioned for a change, and whereas the advantages in point of moral influence will more than equal any disadvantages which can arise out of the measure, and that it is fully within the constitutional competency of congress to introduce the measure without interfering, in the smallest degree, with religious controversy; that therefore congress ought to suspend that part of the mail arrangements which requires its transportation on the sabbath. But this is a matter which is wholly under the control of the National Legislature; and after having presented our reasons for the measure, we must leave that body to act on the subject as they think proper, reminding them, at the same time, that for the course which they pursue, they are accountable to the people, and to the God of the sabbath.

PHILOSABBATOS.

CHURCH SHIP AT LIVERPOOL.

There were 4 floating churches connected with the English established church; that at Dublin, at London, at Hull, and at Liverpool in May 1828. Of this last, the Rev William Scoresby, F. R. S. is chaplain. He was formerly master of a Greenland whale ship, and is the author of two valuable works respecting the northern regions. The Admiralty have given H. B. M. ship Tees, for the purpose, and it is now fitted up very conveniently for worship, and moored in the harbour.

A plan of the internal arrangement is given in the New-Sailor for November. The lower part is appropriated to seamen, and the gallaries, on one side to captains and mates, and on the other to the wives and families of sailors. (In the mariners' churches of this country, no such separation is made between masters and seamen. In the presence and worship of Almighty God, all the distinctions of rank and circumstances disappear.) "During thirty weeks in which Divine service has been performed in the mariner's church, there has been an average attendance of about eight hundred persons, of whom your committee believe that at least five hundred, and in some instances six hundred were seafaring persons." This is spoken of as the first place of worship opened in Great Britain under the establishment, for the use of seamen, and the first appropriation of a vessel of war to serve as a sanctuary of peace.—*N. Y. Sailor's Mag.*

Triumph of Christian Principle.—The following (says the New York Observer) was received a few days since by one of our subscribers—

"Sir—Enclosed is $—— and two years interest on the same. The $—— belongs to you, and came into my hands through mistake about two years ago, at which time I thought more of my present than my future welfare.

"Your friend, —— ——."

FREDERICK THE GREAT AND GENERAL SCHMETTAN.

During a march, in the seven years' war, the King, impatient at the little progress made by the artillery, walked forward with General Count Schmettan. In order to pass away the time, it occurred to the King to tease the Count, who was a very pious man. He inquired after the state of health of the pastor of the latter, whom he overwhelmed with a torrent of witticisms and sarcasms. "Your majesty is much more learned than I am," answered Schmettan, as soon as he could utter a word. "Moreover," added he, "you are my King. A spiritual warfare between you and me, is consequently unequal in every respect.—Still you cannot deprive me of my faith. And even if you did succeed well, you would infinitely injure me, but at the same time would also injure yourself."

The King stood still, and his eyes sparkled with indignation, as he turned and said, "What does this mean, Monsieur Schmettan! I should injure myself, if I deprived you of your faith! How do you mean this!"

The General answered with immoveable composure—"Your majesty believes that you possess a good officer in me, and I hope you are not mistaken. But if you could deprive me of my faith, I should be a miserable object; a reed in the wind—on whom no reliance could be placed in council or in battle."

The King was silent, and walked forward for some time in deep thought; and then asked in a friendly manner—"Tell me, Schmettan, what is properly your faith!" "I believe," Schmettan joyfully answered, "in a Divine Providence, which counts every hair on my head; in a redemption from all my sins; and in an eternal, happy and glorious life after death!"

"Do you really believe this!" said the King. "Do you believe this in full confidence!" "Yes, I do, your majesty." And the King, much affected, took Schmettan's hand, strongly pressed it, and said—"You are a very happy man!" He then proceeded silently and thoughtfully, and never from that hour did he ridicule the religious views of Schmettan.

COLONIZATION SOCIETY.

Extracts from the Twelfth Annual Report of the Am. Colonization Society.

It was stated by the Board in their last Report, that three vessels, the brigs Doris and Nautilus and schooner Randolph, had been despatched with emigrants during the autumn The Doris with 107 passengers (sixty two of which were liberated slaves,) after a protracted passage of 61 days, arrived at Liberia on the 15th of January. A single death, and that of an aged and infirm female, occurred on the passage. The schooner Randolph, conveying 26 Africans manumitted by a single individual near Cheraw, S. C. completed her voyage of 34 days on the 17th of the same month, with all her passengers in perfect health. The Nautilus, with 164 persons principally from the lower counties of North Carolina, arrived on the 19th of Feb. 54 days from Hampton Roads. To prevent the disappointment of some who had perhaps too inconsiderately made arrangements to emigrate, a larger number than usual, considering the size of the vessel, had been permitted to embark in the Nautilus; and, recollecting this fact, and the unfortunate length of the passage, that four deaths should have occurred among the children, can occasion no surprise. The emigrants by the Randolph and the Nautilus, suffered little after their arrival from the climate, though the passengers by the Doris were severely afflicted, and 24 of their number fell victims to disease. It deserves remembrance, however, that in the opinion of the Colonial Agent the season was one of the most unhealthy ever known; that the passage of the Doris had been nearly twice the usual length; that the mortality was confined to those who had occupied most northerly situations in this country, and that all the deaths occurred in Monrovia. "Draw a line (says Mr. Ashmun) due east and west across Elkridge, Maryland, and not a death has invaded the people from the south of it." "There is (he remarks also) in comparing Monrovia and Caldwell, an average difference of temperature in favour of Caldwell of three and a half to four degrees, taking the heat of the 24 hours, at the two places, for months together. Except two children, I know not that ever an individual has yet died of fever at Caldwell." It is a subject of regret that this entire company was not immediately transferred to the St. Paul's; but besides that human sagacity could not foresee the calamity which was to visit them at the Cape, the earnestness with which their friends in Monrovia sought to retain them gave a force to their own inclinations to remain, which would yield to nothing short of a positive command of the Agent. Their stay was the more readily acquiesced in, because accommodations could not be found in Caldwell for the whole number (300) which had just arrived: and because some must and more were desirous, too many were permitted to continue in Monrovia

The general health of the Colony has through the year, been uninterrupted; and additional experience confirms the Managers in the belief, that there is nothing in the African Climate to prevent the successful establishment of colonies of coloured persons from the United States, but that its influences are well adapted to the constitutions of the coloured race.—A slight indisposition soon after their arrival in Liberia may be expected, but subsequently they enjoy more vigour and exemption from disease than in countries without the tropics.

The general aspect of affairs cannot be better described than in the language of Mr. Ashmun.

"The established state of the Colony, a treasure of past experience, the confirmed health of the settlers, our better knowledge of materials for every useful work, and a path trodden smooth by use, begin now, as the fruit of perseverance in the unfavorable circumstances of former years, to requite in a fuller measure, the labour and expense bestowed on the improvements of the Colony. Every month adds to it some new acquisitions, discloses some new resources, or produces some new valuable improvements."

"In the testimony of Captain Nicolson, of the U. States' Ship Ontario, who, on his return from the Mediterranean about the commencement of the last year, visited and spent some days at the Colony, and who spared no pains, to ascertain from personal inspection its true condition, the Managers have found a full and cheering confirmation of the statements of the Colonists themselves, and of the Colonial Agent. Some may regard this testimony as the more valuable, because coming from an intelligent officer who was entirely disinterested, and whom none dare accuse either of prejudice or enthusiasm By this gentleman the Colonists are represented not only as contented and enterprising, but as making rapid progress in the most important public and private improvements, and exerting a salutary and extensive influence over the native tribes. "These tribes," he remarks, "have begun to perceive that it is civilization and religion, which give superiority to man over his fellow man. What they see in their own neighbourhood has elicited a spirit of inquiry which must tend to their benefit and the Philanthropist may anticipate the day, when, as the Colony extends its settlements, the slave trade shall cease, and our language and religion shall spread over this now benighted land"

It deserves mention, as a fact clearly indicating the inviting and promising condition of the Colony, that eight coloured men of the Ontario's crew, highly recommended by Capt Nicolson, having received the amount to which they were entitled, (nearly three year's pay.) were, at their own request, discharged from the ship, that they might become settlers in Liberia The Board acknowledge with pleasure, their obligations to Capt. Nicolson not only for the very friendly interest which he evinced in the affairs of the Colony, but for having, unsolicited, after he was informed of the destination of his ship, obtained from Tunis many valuable seeds, which, with others from the Archipelago and Asia Minor, he presented to the Colonial Agent.

A very valuable addition has, the past year, been made to the Territory of the Colony. Just before the illness of Mr. Ashmun, a company was chartered, with certain exclusive privileges for two years, to commence an Agricultural settlement, in connection with a public factory, distant 20 miles from Monrovia, at the head of navigation on the St Paul's, the Dey or St. Paul's Chiefs having previously, for a small compensation, been induced to give their consent. The company proceeded to occupy the spot selected for the settlement on the 12th of February A large tract of country, (including this settlement) the finest, in the opinion of Mr Ashmun, which he had seen in Africa, easily to be cleared, abounding in streams of fresh water (the St Paul's itself being sweet at the falls) which had long been vacated and left as a sort of barrier between the coast tribes and the interior, was on the 14th of April ceded to the Society. From the acquisition of this may be expected advantages of the most valuable, extensive and permanent character. Boatswain, a powerful chief, has already engaged to open a trade road from his own residence about 100 miles distant, but from the nearest part of the old route not more than fifty. Beyond the residence of Boatswain the roads are open, and for aught that is known, a free communication to the great cities of Central Africa.

It was stated in the last Report, that the whole right or western bank of Stockton Creek had been ceded to the Society, and a settlement upon it already commenced. In transmitting the deed, Mr Ashmun remarks, "We have thus occupied Bushrod Island, which, containing a tract of 20,000 acres of fine level land, is destined, at some future period, to become the orchard and granary of the Montserado district of Liberia." A country called Tabocanee, situated between Grand Bassa and Young Sesters, has been offered to the Society; but though abounding in coffee, and connecting two important stations, the sterility of the soil near the sea, and the want of any commodious harbours, have rendered doubtful the propriety of its immediate acquisition. The question in regard to it, is still undecided. The native authorities at the head of Junk River, have expressed an earnest desire that a settlement should be established in their Country, which is represented as promising well for the interests both of Agriculture and Trade.

It is in contemplation among the Colonists, to form an Agricultural establishment near the head of the Montserado River; and as the soil is good, and the attention of the people directed, with more than usual interest, to the culture of the earth, they will, doubtless, prosecute their plan with a commendable spirit. The Managers cannot but regard these facts, taken in connection with the detailed statements concerning Territory, in their last Report, as affording evidence the most conclusive, that a rich and almost unlimited country is opening to the enterprise of our Colonists, and that the difficulty is not to find lands the most inviting, but men and means to plant and improve them.

The two great interests of the Colony, its *Agriculture and Trade*, have advanced through the year, with a sure and regular, if not a rapid progress. Though to foster and extend the first of these, has been a primary object of the Managers and their Colonial Agent, yet truth demands the avowal, that to the latter is the Colony principally indebted for its unexampled prosperity. Nor can we reasonably expect, that this order of things will be speedily reversed.

It is a remark of the late lamented Agent, "that the sources of trade and commerce naturally belonging to the Colony, placed as it is, on the central part of a coast of a vast extent, and bordering on populous and industrious nations in the interior of the Continent, are not a tenth part explored. And until they shall be (he adds) both explored and occupied, and so long as this vast field of commercial enterprise holds out new inducements to the settlers, to enter upon and cultivate it, is *agriculture* destined to *follow* in the train of *trade* and not to *lead* it." Admitting the

correctness of this remark, yet the Managers find reason, from a careful observation of the affairs of the Colony, during the year just past, to conclude, that if Trade is to lead, Agriculture is to follow not far behind, with a firm and assured step. A large proportion of the emigrants are, by habit, entirely unprepared for any but agricultural pursuits; the knowledge which experience in trade has given to the early settlers, diminishes the chance of success to those who would now enter upon the same employment; several who have conducted an extensive traffic, have been made to feel the precariousness of hopes founded upon commercial speculation; and above all, the animating prospects of competency and abundance, clearly apparent before every industrious and persevering cultivator of the soil—these considerations have powerfully contributed to increase the disposition for agricultural exertions.

(To be continued.)

GERMANY.

We have just received from Berlin a series of the Neuste, Nachrichten aus Dem Reiche Gottes, (Monthly Missionary papers) for the years 1826, '27, and '28, to the August number. We shall make some extracts.—*Germ. Ref. Mag.*

Dusselthal.

The worthy Count Von der Recke, still perseveres in his exertions for the welfare of the children of Abraham--exhibiting a genuine example of christian perseverance. If we look around among the christian brethren, who have taken a heartfelt interest in the concerns of the Jews, we shall find more or less whose zeal began to decline as soon as they experienced serious difficulties. But who among the German friends of the Jews has had more painful experience than Count Von der Recke? Who has become better acquainted with the depravity of the Jews? and yet he perseveres unmoved! The man, who has himself been in a situation where he has received frequent applications from Jews, converted to Christianity, for assistance or direction in learning some trade, will heartily thank God, that one such Institution exists, which, whatever may be its deficiencies, is still the only resource to which we can direct a converted Jew.

We will here communicate some circumstances respecting the institution,* which occurred early in this year. On the 4th of Jan. the Count thus writes to the English Society. "Your kind letter, in which you inform that an unknown friend had presented £50 to my institution, came just at the time when a heavy demand was made upon me; so that I again experienced how faithfully the Lord provides for those who serve him and depend entirely upon him. I rejoice that almost all the information I can give respecting my institution for proselytes is of a favorable character. It becomes daily more evident that the method, which I pursue, is appropriate and salutary. Those, who are not entirely sincere and earnest in their attention to christianity, cannot in fact remain long with me; for they have here no possible means of advancing their temporal interests. I have now on an average from 30 to 50, notwithstanding many left me during the last summer to seek employment elsewhere. Many others make application, to whom I would gladly afford assistance, if the means were furnished me."

[Then follows an interesting account (by the Rev Mr. Treschow) of the conversion of a young Jew, who acknowledged, as soon as awakened, that he had defrauded a widow of $1000, that his whole life had been a series of crimes, and that he had entered the institution under a false name, having stolen a sailor's pass for the purpose. After his conversion he went to the widow to acknowledge his crime, and submit to the penalties of the law, or labor for her till he could pay the amount —Also an account of the baptism and confirmation of several of the youth of the institution.]

Poland.

Extract of a letter from Mr. Ball a Missionary. July 21, 1826.

You would scarcely believe what a want of Bibles there is in this place, especially since the numerous conflagrations have destroyed the few that were possessed, and have at the same time impoverished the inhabitants to such a degree, that very few, that want the Bible, can pay any thing for it. I will give a few specimens, which presented themselves on one day of the fair in Gollanez. At my request, on account of the numerous applications, my friend K——— of S—— had brought his stock of Bibles.

Two women came, and wept bitterly for a Bible. They would gladly sell something to obtain the price, but they had nothing. I could not harden my heart against such applicants; and I bought the Bibles of K———and presented them. A cooper from a neighbouring town came in the morning for a Bible——I told him the price——found him truly hungering for the bread of life——after dinner he would come again. He came with eyes red and weeping —for eight days he had been trying to sell enough at the fair to purchase a Bible--but the market was so bad that he could not procure money to pay his stand, or stall-rent, and the carriage of his ware—he had yet eaten and drunk nothing; it gave him however no concern to return without eating and drinking; but to go home without a Bible. O this would break his heart. His tears affected me. I advised him to go to Exin, and obtain what he could. He went weeping exceedingly—I followed him to the door for the purpose of giving him some bread and beer—he threw his arms around my knees, sobbing aloud, and would not even look at what I offered him —I might keep it, and give him a Bible instead of it--Bread for his mouth he had never begged, and he could cheerfully endure the want of it, but for bread for his soul he was not ashamed to beg. I readily gave him a Bible and money besides; and I thanked the Lord, that he had given me the honour to feed such a hungry soul with the bread of life; and at the same time with a melting heart I pressed the poor man to my bosom, who praised God with a loud voice, that his desires were satisfied in the possession of a Bible.

After detailing another instance of the same kind, the writer adds:

Besides these we have received within eight days more than twenty visits of this kind, soliciting Bibles gratis, in which the poverty and the desire were equally great. Our hearts often break with sympathy. How little can we, who from childhood have had Bibles enough, and opportunity almost every day of hearing sermons, appreciate these deplorable circumstances. Let us fervently pray, that the Lord would cause his kingdom to come with power.

The letter adds, that the Prussian National Bible Society had made arrangements to supply this people with the Bible.

TWO KINDS OF CONVERTS.

The impression that a striking religious experience, and much forwardness and self confidence, on the part of those who are beginning to indulge a hope, is decisive evidence of their piety, has been quite too prevalent and too strong. The most promising and lovely fruits of godliness we have ever yet witnessed, have uniformly been produced by those whose early steps in their religious progress were marked with uncommon self distrust, modesty, and humility.

The following statement on this subject, made to the writer some years since by an exemplary and devoted officer of one of our Western churches, produced at the time a deep impression on his own mind, and is now given nearly in the same words in which it was communicated.

In the church at the East where I was brought up, he says, two candidates on a certain occasion presented themselves for examination and admission The one gave in a relation of a remarkable experience, and appeared very clear and confident in his hope. The other had very little to say, except that he viewed himself as a poor, perishing sinner, unworthy of mercy, and that he doubted whether he had any reason to indulge a hope.

When the vote for admission was to be taken, it was carried unanimously for the first candidate--all seemed to think his a clear case. But, respecting the second, there was much doubt and deliberation. At length one of the deacons, much respected for his piety, arose and remarked he should be much mistaken if the church did not find the religion of this man to wear quite as well as that of the former. He was admitted--and I lived in that place long enough, added the narrator, to see the second one of the most influential men in that church, while the first soon dishonoured his profession, and in the end proved an apostate.—*Chris. Jour.*

CONTEMPLATION OF HOLINESS.

The eye of a godly man is not fixed on the false sparkling of the world's pomp, honor, and wealth. It is dead to them being quite dazzled with a greater beauty. The grass looks fine in the morning, when it is set with those liquid pearls, the drops of dew that shine upon it; but if you can look but a little while on the body of the sun, and then look down again, the eye is as it were dead; it sees not that faint shining on the earth that it thought so gay before. And as the eye is blinded, and dies to it, so within a few hours that gaity quite vanishes, and dies itself.—*Archbishop Leighton.*

"I will be your God, and ye shall be my people," here is the epitome of all happiness and felicity; in this word all is inclosed, and without this nothing is to be found that deserves the desires of an immortal spirit.--*Binning.*

*It may be necessary to state for the information of some of our readers, that this is an institution established solely for the reception and employment in mechanical and other labors, of such Jews as are either converted to christianity, or seeking christian instruction; and who on this account are rejected by their brethren, and thus thrown out of employment. Jewish children are also received, educated, and apprenticed, or otherwise disposed of at a proper age.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
APRIL 15, 1829.

SABBATH SCHOOLS.

The West-Lexington Presbytery at its late meeting, adopted the following resolution

"*Resolved* That it be earnestly recommended to all Church Sessions in the bounds of this Presbytery, to establish Sabbath Schools in their respective churches, where they do not already exist."

HUMILIATION & PRAYER.

At the late meeting of the West-Lexington Presbytery, the following resolution was adopted; and we hope it will be observed, not only by the churches under the care of this Presbytery, but by all the churches under the care of the General Assembly.

"*Resolved*, That the churches under the care of this Presbytery be requested to observe the Wednesday after the 3d Thursday in May next, as a day of *Humiliation and Prayer*, in accordance with the request of the last General Assembly, contained in the following resolution of their minutes, page 236; viz. "That it be recommended to the churches under the care of the General Assembly annually to observe the first Wednesday after the third Thursday of May, or such parts of it as they may respectively judge proper, as a season of special prayer, in the closet and in social or public meetings; to ask for the presence of God with the General Assembly, and for the special influences of the Spirit to descend upon the churches under their care, and upon the world of mankind, and that the world may be speedily filled with his glory."

MADISON PRESBYTERY, (IA.)

Extract of a letter from the Rev. John Finley Crow, to the editor of the Western Luminary, dated

"*Hanover (Ia.) April* 8, 1829.

"The Madison Presbytery held its Semi-annual meeting, last week, at Paris. The meeting was one of peculiar interest, as we were permitted to record the grace and the power of the God of Jacob. The wilderness and the solitary place have been made glad, and the desert has been seen to blossom as the rose. Some of our churches have been favoured with times of refreshing from the presence of the Lord, and about two hundred and fifty persons added to the communion of the visible Church, during the last season. From the free conversation on the state of religion within our bounds, it appears that although the excitement has in a great measure subsided yet the general attention to the ministrations of the word is of the most encouraging character. Bible Classes, Sabbath Schools and prayer meetings have also been established in most of our churches and are generally well attended. And, what we would record with special gratitude, five young men were taken under the care of Presbytery as candidates for the office of the Gospel ministry."

THE PEDO-BAPTIST.

The publication of this work has commenced in Danville, Ky. It is issued in monthly numbers, of 16 octavo pages. Price one dollar, per year, payable on the receipt of the 1st No. --All communications on business are to be addressed to "David G. Cowan, agent for the Pedo-Baptist, Danville, Ky."

THE FIFTH ANNUAL REPORT,

Of the Warren County (Ky) Auxiliary Bible Society.

IN submitting to the Society another Annual Report of its concerns and prospects, the Managers are called upon, in the first place, to make an humble acknowledgement to Almighty God, for the favors and providences of the past year. We have to be thankful, for the blessings that have been extended to each of us individually, as well as for the means that are placed in our hands, limited as they may be, for spreading, through the instrumentality of this institution, the light of Christianity and dispersing the word of God to those who are in darkness and in want. The benefits arising to the world—the salutary influences shed upon society by the establishment and encouragement of Bible Associations have become too apparent, to justify a momentary doubt as to their powerful tendency to carry into effect the purposes of an Allwise God, in the restoration and redemption of fallen man. Looking abroad over the earth, and comparing the present condition of those nations who have been shrouded in the darkness and gloom of superstition and idolatry, with what they were before the attention of benevolent institutions were directed to them, we feel every degree of encouragement and assurance that our efforts will receive the sanction and countenance of Him who rules the destinies of Universal nature, and who is the giver of every good and perfect gift. It is too late in the day of civilization and refinement to call in question the designs of Providence in the dispensation of the Gospel, and the ameliorating influence of the word of life on the social and political and moral institutions of men. It is enough for our purpose, that wherever the beams of the Sun of Righteousness have penetrated, superstition and ignorance have fled before it; the idols of Paganism have fallen, the fetters of the mind have been broken asunder, and man, the image of his Maker, has risen from degradation and barbarity, to the elevated rank of an intelligent reasonable, social and civilized being. The civil institutions of the world; the political and religious freedom of our country in particular, bear witness to the universal truth of the fact just alluded to. What is man, and for what purposes was he designed? He is a rational creature; he is an intelligent creature except when debased by habits of ignorance and superstition—he is a moral agent, bearing about him all the marks of future accountability—and he was made rational, intelligent and accountable to promote his own happiness and to display the wisdom, power and glory of God. Situated as we are, in this quarter of of the earth, enjoying in the richest abundance every civil, political and religious blessing and appreciating them as we ought to do, as the unmerited mercies of Heaven, it is powerfully incumbent upon us to be diligent and constant and persevering, in our efforts to enlighten the minds of those who are deprived of the benefits of the light, and who are walking ignorantly and unconcernedly, "in the darkness and shadow of death." Our gratitude should be aroused—our feelings deeply enlisted—our prayers incessant and importunate, in behalf not only of other nations, but of those in our own country who are destitute of the word of life, and unconscious of its inestimable value. Is it not strange and lamentable, that in a community professedly christian, there should be any individual, either from want, ignorance or indifference, destitute of that Book which is the sole standard of his religious creed, and the only index that points to the Christian's God! Yet the fact is as true as it is lamentable. It is time we were up and acting. Even in our own immediate neighborhood, there is light to be given--there are crying wants and necessities to be supplied.

At the request of the Society, the Commissioners of tax for the last year, made the necessary enquiries of the families they visited, so as to ascertain as nearly as practicable, the number of families in this county who did not possess the Bible. Owing to his not having been applied to in time, one of the Commissioners did not commence his enquiries as soon as could have been desired, and the report has not yet been made to us of the results; so that on the south side of Barren River we are still in want of the desired information. It is hoped that it will nevertheless yet be obtained. On the north side of the River, the report of the Commissioner, shews that there are *two hundred destitute families*. We hope it will be the object of the Society to remedy as soon as possible, this unfortunate evil, by providing some mode of supplying those families with the word of life.

We cannot say that during the past year much good has been done by the Society: though we hope our efforts have not been wholly unavailing. Our means are scanty--but we should not be dismayed on that account. The greatest benefits conferred on society, often spring from feeble beginnings. Let us be faithful in the exercise of such means as we have. Our motives being pure, and our industry equal to the occasion that calls for it, and we are not permitted to doubt the blessings that will accompany our exertions.

The Society now have on hand for distribution *thirty one* Bibles of inferior quality. There has been received during the year just closed, from the members of the Society and from the sale of Bibles and Testaments $1 53 cents. There has been paid out for incidental expenses $2 26; leaving a balance on hand of money received this year $29 17. That amount added to the sum in the hands of the Treasurer at the last annual meeting, which was $16 13 1-2 makes the sum of $45 35 1-2 under the control of the Society.

A remittance of a new assortment of Books has been made from the parent society in New York and we have the pleasure to say, that they may be expected to come to hand in a few weeks, this assortment, we are advised, by a letter from the General agent in New York, is composed of the best editions that have lately been published.

Before closing this report, the managers cannot refrain from making a most earnest and solemn appeal to the members of the Society, as well as to their fellow citizens in general. Great good frequently results from a determined resolution to persevere in doing good. We should never be weary in well doing If the cause in which we are engaged is not only the cause of mankind but of the Almighty himself, who is prepared to doubt the accomplishment of all of our hopes and wishes in the prosecution of the benign work of spreading the Gospel! Doubt and apprehension may cause us to fail: but firmness and perseverance and an humble reliance upon Him who smiles upon our designs and to the advancement of whose glory all our efforts are directed, will secure us success in the midst of our weakness. To do our duty belongs to us—consequences belong to God. We submit ourselves, therefore, and the cause and prospects and purposes of our Society in his hands, with an humble confidence that all things will work together for good in our feeble endeavors to promote the Glory of His power, by the reformation and regeneration of his creatures.

At a meeting of the "Warren County Auxiliary Bible Society," on Monday the 16th March, the following gentlemen were elected officers of the Society for the present year:

Samuel Garrison, *President.*
Rev. Isaac O. Lewis, } *Vice Presidents.*
Andrew Wardlow, }
P. P. Beaucbamp, }
J. T. Morehead, *Cor. Secretary.*
Geo. Railey, *Rec. Secretary.*
John Marshall, *Treasurer.*

DIRECTORS.

Samuel Barclay,	D. Mansfield,
Wm. M'Pheeters,	M. W. Henry,
R. B. Stockton,	G. J. Blewitt,
H. Grider,	E. B. Martin,
S. A. Atchison,	

LATEST FROM LIBERIA.

The intelligence of the death of the Lev. Lott Carey, is confirmed by a letter from the Dr. Randall, dated January 3. 1829. extracts from which have appeared in the Journal of Commerce.

Soon after Dr. R's arrival at the Colony, says the Journal, he ascertained that there was in the settlement a Mandingo or Mahometan Priest, from the interior of the country. He immediately sent for him and by the assistance of Mr. Gomez, a highly intelligent African, educated in Europe, was enabled to converse with him, and obtain a translation of Prince Abdul Rahhaman's (or Aramana's) letter, (who, it will be remembered, was recently emancipated in this country,) to his relatives in Teemboo, capital of the Foulah Jallow country. The Mandingo was from Susa, a country bordering upon the Foulah Jallow. Dr. R furnished him with a copy of the letter, and promised him a handsome reward if he would bring back an answer from Teemboo. The following is a literal copy of the letter, as translated by Mr. Gomez.

"To Abdul Gandilly and Mahamado, of Foulah Jallow, Temboo:

"This letter is sent by me, Abdul Aramana, to Abdul Gaudilly, to inform you that the good people of America have redeemed me and the whole of my family from Slavery. I have therefore forwarded these few lines by the favor of Mr Richard Randall, and have desired him to forward it, if possible, to my country, to you. I expect, by the help of God, to visit my country again in a short time; and I write this to let the whole of my country know the generosity of the American country, which I shall be more able to express myself, when I have the blessing to revisit my country.

"ABDUL ARAMANA."

The Prince has since embarked, with his family, at Norfolk for the African Colony, and probably, before this, has reached his native continent. The following remarks of Dr. Randall, show the wretched condition of the native Africans:

"As low in the scale of humanity as we consider the degraded slave in the United States, he is here much exalted when compared with the native African. Even the re-captured African who has remained as a slave in Georgia but one year, here occupies a high grade among his savage countrymen, and becomes the means of extending the light of civilization and Christianity among them. I have under my charge, as United States Agent for re-captured Africans, a town of these people, who were but one year in the United States and one year at service in the Colony. They are now comfortably fixed in their bamboo houses, with good farms about them,—and I was pleased to find that the best house in the village was devoted to Christian worship. The establishment of this town was one of the last acts of benevolence and philanthropy of the lamented Lott Carey."

From the National Intelligencer we learn that despatches have been received From Dr. Randall, by the Colonization Society, to the date above mentioned. In the disaster which was occasioned by the ignorance or carelessness of a boy in the magazine, Mr. Carey and *seven* others—none of the latter however, prominent individuals perished. In other respects the affairs of the Colony were prosperous.—*N. Y. Obs.*

PIRACY.

The brig Attentive, Grozier, sailed from Matanzas for New-York on the morning of the 22d ult. In six hours after leaving the port she was captured by a piratical schooner, of two long guns and about fifty men. The crew, with the exception of the Captain, were driven into the forepeak. The unfortunate Grozier was soon after heard to groan heavily, and distinctly to exclaim twice—"God have mercy on my soul." The crew was then called up, one by one, and butchered in detail! The second mate, Alfred Hill, concealed himself below, and the pirates mistaking the number of their victims, neglected him. About dusk, hearing no noise, he ventured upon deck, and found the vessel abandoned and scuttled; her lumber port had been forced out and she was fast filling with water. He trimmed her sails and steered for shore, but before reaching it she went down. Hill saved himself by a plank, and swimming, landing about daylight on the morning of the 23d, and arrived at Matanzas on the 24th. The dead bodies had probably been thrown overboard; nothing appeared to have been plundered except the boats—but the wretched survivor, overcome by fear, and tortured by a thousand undefinable sensations, could not in the darkness of the night and the horror of his situation, measure the ravages they had committed.

We know that the brig New Priscilla, Hart, of Salem from Charleston, has been captured by the pirates. She has been seen in their possession by two or three vessels, at different times. No doubt her crew have perished at their hands. One vessel has been seen to blow up near Point Yeacos. How many vessels have been thus destroyed—no vestige left—no solitary survivor escaped to tell us—no one can determine.

On being informed of the above facts, the Governor of Cuba issued a Proclation, offering a reward of $5000 for the seizure of the piratical vessel and the whole or two thirds of the crew, whether foreigners or citizens. $2000 for the identification of the vessel only, and $250 for each man, if taken singly.—*N. Y. Obs.*

PIRACIES.—The New-York Evening Post states that within thirty six hours after the news of the late murders and piracies had reached the department of state, peremptory orders were issued from the President, for the Natchez to sail in twenty fours at farthest, with instructions to the commander of the squadron, thoroughly to scour the West India seas without cessation, and to visit every port which could afford the murderers any shelter, at least, once a week.

FOREIGN NEWS.

An arrival at this port (New York) on Saturday last brought Liverpool papers to February 3d.

THE WAR.—Great preparations for the coming campaign are in progress both in Russia and Turkey. The Emperor of Russia, is said to have sent orders to the Grand Duke Constantine to put himself at the head of the Polish army, and to march and occuppy the Principalities. Letters from Warsaw add, that the army of the Baltic has also received orders to march to the South. It is also reported that the Pacha of Widdin is marching with 50 000 men against the Principalities and it is thought, unless the Grand Duke Constantine arrives in time to stop the invasion, the Russian army will be obliged to repass the Pruth.

UNITED STATES AND TURKEY.—A letter from Vienna says, "We learn from Constantinople that the negociations of Mr. Offley for the conclusion of a commercial treaty between the Porte and the United States of North America have failed. The Americans required as the first condition, as the basis of the treaty, the free navigation of the Black Sea.

STEAM BOAT DISASTERS.

The Steam Boat *Star*, which has been running between Frankfort and Louisville, burst her boiler near Severn ripple, on the 7th inst. We learn by a passenger, who left the boat, that the Captain, Mate and Clerk are badly scalded—the latter dangerously.—From what we can learn, the accident was caused by negligence—the Boat had stopped to land a passenger, and the proper attention was not paid to the engine and steam, while the boat was stopped.—*Kentuckian.*

We have the unwelcome information to publish, that another steam boat has been sunk.

The *Gen. Carroll*, Gray master, owned in this city by Wm H. Pope & Co. and Messrs. Gray & Stewart, on her way up from Orleans, was struck by the steam boat *Diana*, descending about 100 miles below us in the Ohio, on the night of the 3d inst. The *Carroll* was running close to the Kentucky shore, and as the Diana approached, she stopped her engine and repeatedly hailed the Diana. The latter apparently turned towards the shore, and ran direct for the *Carrol*, which she struck a little aft from the bow, and broke a large hole in her side. The *Carrol* was immediately run ashore, which she barely reached before she went down. The obstruction of the water by the cargo alone enabled her to get to the shore. The boat and all the perishable part of the cargo will be lost. The boat was insured, and it is supposed the greatest part of the cargo also.—*Louisville Focus.*

STEAM BOAT ACCIDENT.—On Thursday the 19th ult. the steam boat Natchez, in ascending the Mississippi on the right bank, opposite the mouth of False river, struck a snag about 4 o'clock in the afternoon; she immediately run aground. No lives were lost, but property to a large amount has been lost or injured. Part of her freight has arrived at our landing.—*Florida Gazettee.*

FREEMASONARY.

We have received the "Address of the Freemasons of Monroe County to the public, on returning their Charters," adopted by a convention of delegates from several Lodges held in Rochester on the 13th inst. It includes the surrender of the following Charters in that County, viz: Welles Master's Lodge, Hamilton Royal Arch Chapter, Monroe Encampment of Gates, the Monroe Chapter and Monroe Lodge, at Brockport Henrietta Lodge, Morning Star Lodge at Pittsford, Penfield Union Lodge, and Brighton Lodge. The address is written with more than usual force and ability; though in a spirit of submission to the public will. Whilst it manifests a due regard for the motives of those who, from honest feelings, entertain objections and have evinced hostility to the masonic institution, it justly censures the proscribing and ultra course of those who have perverted the question to personal, political, and selfish aims.—*Albany Argus.*

ON THE FENCE.—During the late contest for the Presidency, a gentleman, not pleased with either of the candidates, and disgusted with the style in which the controversy was carried on, was taunted by a zealous friend with being "on the fence." "True," said he "I am on the fence, and I mean to keep there, for it is too dirty both sides."

From the Philadelphian.

KNEELAND'S PROGRESS.

The *Christian Intelligencer*, an Universalist paper, published in the State of Maine, after quoting the following opinions of Mr. Kneeland, says (among other things,) "We have seen enough to convince us, that his views differ so essentially from the denomination of Universalists, that he ought no longer to be considered as one of us."

The following is from Mr Kneeland's paper, the Olive Branch.

Be it known then to the whole world, that (☞the writer of this article☜) professes no more love for, and stands in no more fear of, an imaginary God, than he either loves or fears an imaginary devil; and when it can be proved, that any being or thing not material [i. e. spiritual] exists any where except in the imagination, he will give his assent to it and not before.

"Evil men and seducers wax worse and worse."

DIED,

In Princeton, New-Jersey, on the 15th ult. Rev. ROBERT GIBSON, formerly of Charleston, South-Carolina.

In Albany, on Thursday, the 19th ult. the Hon. JOHN TAYLOR, 57. In all the period of the revolution, he was zealous and efficient in the service of his country.

At New-Utrecht, Kings County, Long Island, on the 18th ult. Mr. Rem Van Pelt, at the advanced age of 90 years and 11 months.

From the Philadelphian.

A THOUGHT FOR SABBATH SCHOOL TEACHERS.

"*If ye abide in me, and my words abide in you ye shall ask what ye will, and it shall be done unto you.*"—John xv. 7.

Mr Editor,—I have heard a great deal lately about the *prayer of faith*, particularly in reference to the duty of Sunday School Teachers; have been told, in substance, that it consisted in a confident expectation of obtaining the very thing designated in prayer, and also as soon as desired, and that, the little success which has heretofore attended the efforts of Sabbath School Teachers, is to be attributed to the *want* of such prayer.

On this subject, so often discussed, I do not wish, because I am not able, to say any thing. I have thought much on it, read, and prayed, and inquired of the ancients and men of understanding, but have not as yet come to any conclusions satisfactory to myself. But this morning while reading the above passage, I felt persuaded that the grand secret of the inefficiency of Sabbath School instructions, and indeed, the great cause of the little real success, in comparison with the amount of effort, which has attended many Christian enterprises of this day, might be learned from it. The want of deep personal piety! There is much of a spurious sort of faith, and a flashy boisterous kind of zeal, that exists only during some general excitement, and which a few months serves to evaporate, to be found in the church, but too little of that inward *universal* holiness without which no man shall see the Lord."

Our Lord says, "if ye abide in me," as I understand it, by simple, constant dependence, clinging to him as the branch does to the body of the vine, imbibing nourishment from its absorbing into all its parts the healthful sap,—"and my words abide in you;" if all my precepts are diligently and perseveringly practised; if faith works by love; produces constant universal obedience, "ye shall ask what ye will, and it shall be done unto you,"—maintaining such intimate union and communion, so conforming your actions, principles, feelings, desires, to my will, ye shall doubtless ask nothing but what is agreable to it, and what ye thus ask shall be done.

Here we see the reason why we accomplish so little. Not simply that we fail to exercise that kind of faith in prayer, so much insisted on, but because we are so unholy—we are so little sanctified—our religion is of too meagre, partial and dwarfish a nature. The motive that prompts some particular effort may be good, and the aim right, and the matter of my petition in its behalf, right; and yet the usual state of the heart so very wrong, the predominant tempers and feelings so at variance with the spirit of the gospel, the tenor of the life so inconsistent, that God cannot add his blessing.

This may afford us matter for very serious reflection; and likewise furnish additional incentives to the pursuit of holiness. Not only that "herein is the Father glorified," (and oh! to a Christian! one in whom self is dethroned, and God reinstated in his rightful supremacy, what motive so powerful, so commanding,) but, would we do good, would we be useful in the world, and in the several institutions with which we are connected, let us seek after higher attainments in religion—have more of the *mind of Christ*.—Let us seek to have traced upon our souls all the features of that divine charity which St Paul so beautifully describes, and without which, our knowledge, faith, and zeal, will avail us nothing. Then shall our prayer be "His delight," and the works of our hands be crowned with abundant and visible success.

FILIA.

IT IS FINISHED.

"It is finished!" The Saviour cried, "It is finished," not in a tone of regret or despondency, but a tone of triumphant exultation, for he knew the application of the words to the great work in which he had embarked, and had now brought to a glorious and successful termination. Yes! he exclaimed, "it is finished,"—in a tone of triumph. The vail of the temple heard it, and was rent in twain from the top to the bottom! Hell and the grave heard it, and their power was paralysed at the declaration! Satan heard it, and felt that he was defeated! Angels heard it, and tuned their harps to nobler strains, and notes more lofty than they sang when the God of Heaven became incarnate! Earth heard it, and the saints refer to it whenever they present themselves at the throne of grace! Justice heard it, and sheathing her sword, pronounced the blessed, the irrevocable, the eternal Amen of satisfaction, and opening her treasures, poured forth the richest blessing with a liberal hand on the sons and heirs of glory! The bright inhabitants of the heavenly world heard it, and cried, "Blessing and honour, and majesty and glory, be unto him that sitteth upon the throne, and to the Lamb for ever and ever!" Yes! He that sitteth upon the throne heard it, and exchanging the accents, 'Awake, O sword, against the man that is my fellow,' shone forth in all the lustre of a God of peace and reconciliation to the trembling and repenting sinner!—*Home Miss. Mag.*

A MOTHER'S DESIRE.

Several Mothers being together one afternoon the conversation turned on their children, and the advantages they enjoyed in comparison with themselves; after many remarks on the subject, one and another expressed a desire that their sons and daughters might possess such, and such, an elevated in rank society, for their talents and acquirements entitled them to it.—Each wished something higher for her child than she herself possessed.—One observed to a lady, who had set in thoughtful silence,—"Mrs. Sinton, what do you desire for your children." "That they may be holy." "We all desire that, but we mean with respect to temporal things."—"All is comprehended in being holy; for God will take care of his own. If I can leave my children in possession of holiness, my largest desires for them will be filled."

This good women had indeed her holy wishes gratified, for every one of her children bear the fruits of holiness.

Thro' all the downward tracks of time,
God's watchful eye surveys;
Oh! who so wise to choose our lot,
Or regulate our ways. *Ch. Reg.*

CHRISTIAN SUBMISSION.

"*Blessed are they that Mourn, for they shall be comforted.*"

A Missionary from the Connecticut Society, in one of his Journals several years since, relates the following incident, which has not before been published. It occurred in a new settlement at the West.

"In a family which I visited, I found five children, grown to manhood. Two of the sons, one twenty-three years old, and the other, twenty, I noticed, kept their seats as I entered the house, and yet appeared remarkably civil. I very soon found that neither of them was able to get from his seat. One, by rheumatic pains, had been wholly confined for five years, to his bed and chair; the other had been confined for two full years, by the same complaint. My sympathies for their suffering condition were all called into action. On my inquiry whether they could see the hand of God in his dispensation towards them, their eyes and whole countenance indicated the sweet satisfaction they felt in the divine government. In a very intelligent manner, they expressed their views of Christ, and the plan of salvation through him—their hope in his mercy, and the grounds of that hope—their compassion for the impenitent around them—their sorrow that the Sabbath was so little regarded in that neighbourhood—their desire for a reformation among the people—their readiness for death, and willingness to depart at the call of God, and their pleasing expectation of a future and glorious rest at the Redeemer's right. The condition of the poor, suffering Lazarus, at the the rich man's gate, to whom the angels of God ministered, came powerfully to my recollection, and consoled all my sympathies in view of their sufferings. The oldest of the two, when speaking of the impenitent, observed, 'I can remember, well, when a child, how timid and trembling I used to feel if called into the presence of strangers. Oh, how must sinners feel when called into the presence of God, who have never, by meditation and preparation, made the realities of eternity familiar.' The other three children of the family seemed to be wonderfully ignorant of divine things, and altogether unconcerned about their danger. How various are the means by which Jehovah fits chosen ones for the heavenly world!"—*Conn. Obs.*

SUFFERINGS OF THE GREEKS.

I went, says Mr. King in his journal under date of August 10, to another place, where I found several persons sitting under a fig tree. In a few minutes sixty or seventy persons assembled under and around the tree, and I begged their attention, and spoke to them from Mat. xi, 28, "Come unto me, all ye that are weary and heavy laden, and I will give you rest,'" &c.

Tney were all poor and distressed, and many of them ill of fevers.—Several priests were present. I spoke to them about half an hour.—If tears would have relieved them, I could have wept freely, as I spoke to this insteresting group of sufferers, who had need of strong consolation. All listened with great attention.

There are collected here, as in a village, about two hundred families, and I should say, at least a thousand persons, who live in little huts or cabins, resembling those described by the Rev. Mr. Stewart, in the Sandwich Islands, who are destitute of almost every comfort of life, and almost every thing needful to preserve their existence. Out of the one thousand I should judge that there were three or four hundred ill, most of them of fevers. Here I saw the aged and helpless female lying on the ground, pining away with hunger and disease. Here I saw the pale and sickly infant, sucking fever from the breast of its languishing, distressed mother, who could no longer provide for her own wants! Here I saw young men and maidens, feeble and suffering, clothed with only *one* tattered garment, which

had been patched and sewed, till it seemed to be nothing but a collection of shreds! Here I saw parents, ill themselves, casting looks of sorrow upon their children, who sat and lay around them on the ground, meagre and pale. In almost every cabin, I found one or two ill, and in some, several.

But of all the objects of pity which I saw, one in particular deserves notice. It was a poor female, of about twenty five or thirty years of age, lying upon a little coarse blanket spread upon the ground, and a small blanket elevated two feet or two feet and half above her, to shield her from the rays of the sun. The blanket on which she lay, seemed to be too short to stretch herself upon and the only garment which she had on, which consisted of patches sewn together, was very much tattered. Her husband had been slain by the Turks, and two little children could no longer behold the wretchedness of their mother, for their eyes had been closed in death.

In this situation she was laboring under a burning fever, which, together with grief and anguish, had caused her mind to wander. This I did not perceive, till I called to her, and said, "Sister, look for consolation to Him, who like you, had not where to lay his head!" At these words, she raised her head, looked at me with a degree of wildness, which indicated the commencement of a delirium, and then stretched out her hands towards me in a manner of supplication for help!

Thus I spent the forenoon, going about among the sick and wretched, endeavoring to point them to Him, who, though rich, became poor for our sakes, and gave his life that we might live. I blessed God that he had permitted me to stand on missionary ground, and to speak to such poor, suffering creatures, in the name of Christ.

THE LAST ACCOUNT.

A minister preached a Sermon a few years since, from this text. "So then every one of us shall give account of himself to God." In a visit to a family in his parish, he met with a fashionable young lady, with whom he conversed upon the subject of the Sermon,

"Are you prepared, my dear friend," said he "to give an account of yourself to God?"

"I trust I shall be, Sir, when my account is called for," was her reply.

The Clergyman, thought that the answer was somewhat rude; he felt that he could weep; it was unkind.

In the course of conversation, he informed her that he should hold a special inquiry meeting that week; and invited her to attend, provided should ask sincerely what she must do to be saved.

"O sir," said she, "I have engaged to attend Mrs. E's ball on that evening."

I know not whether she found an opportunity, amidst the gaiety and mirth of the ball-room, to seek and obtain an interest in Christ; but on that very evening, she was called to give an account of herself to God! —*N. H. Obs.*

PASTORAL VISITING.

He. (Allene, author of the "Alarm to the Unconverted,") found much difficulty in going from house to house, because it had not been practised for a long time by any minister in Tauton, nor by any others of his brethren; and he being but a young man, to be looked upon as singular, was that which called for much self denial, which the Lord enabled him to exercise. For after he had preached up in public the ministers duty to visit their people, and theirs to receive them, when they came to them for their spiritual advantage, he set speedily upon the work.

In this work his course was to draw up a catalogue of the names of the families in each street, and so to send a day or two before he intended to visit them, that they might not be absent, and that he might understand who was willing to receive him — Those that sent slight excuses, or did obstinately refuse his message, he would notwithstanding go to them, and if, as some would, they did shut their doors against him, he would speak some few affectionate words to them; or if he saw cause, denounce the threatnings of God against them that despise his ministers, and so departed: and afterwards would send affectionate letters to them, so full of love, and expressions of his great desire to do their soul's good, as overcame their hearts; and they did many of them afterwards readily receive him into their houses. Herein was his compassion showed to all sorts, both poor and rich, not disdaining to go into such houses amongst the poor as were often very offensive to him to sit in, he being of an exact and particular temper Yet would he, with joy and freedom, deny himself for the good of their souls, that he might fulfil his ministry among those the Lord had given him the oversight of.

SELF-COMPLACENCY DANGEROUS.

Another subtle and constant snare of the devil is, to make us to swell in our opinions, value ourselves, our parts and services much. Perhaps these thoughts begin from a consideration of the great blessings we have received from the hands of God, and the returning praises suitable to such mercies and favors.— This will gently carry a man to a secret hugging of himself, and all will turn to self love and self will, which will plainly destroy the vitals of religion. This is also often fed with the applauses which may be given one, and perhaps deservedly; which if he could so receive, as to offer them up to God, as due to him, without sacrilegiously ascribing them to himself were a noble evidence of a mortified spirit. In opposition, therefore, to all this, every serious man must often consider that he is nothing and can do nothing, but as he is assisted by God; and so must acknowledge God in all he does, without claiming any share of praise to himself; he is also to set up the long bead roll of his sins and infirmities, to make himself ashamed of all such vain or overvaluing thoughts. But the most noble and sublimest exercise of humility, is to be often beholding God in the glory of his attributes and perfections, which do, when duly contemplated, so empty us of all self conceit, that we appear as nothing in our own eyes. These exercises must be, therefore, kept up constantly, for guarding us against this most dangerous of all snares; because it lays open a way for all the rest, and strikes at the root of holiness, (which is resignation and dependance on God,) and is commonly plagued with some sad desertion from God.— *Scougall.*

CHRISTIAN KINDNESS.

What a fascinating character is the man of distinguished kindness! He is invested with indescrible loveliness; he may not have the glory in which the patriot, the hero, or the martyr is enshrined; but he is adorned in no common degree with the beauties of holiness. He carries about with him the majesty of goodness, if not the dominion of greatness. The light of his countenance is the warm sunshine, to which the spirits of grief repair from their dark retreats, to bask in its glow; and his gentle words are like soft melody to chase away the evil thoughts from the bosom of melancholy and to hush to peace the troubled reflections of the distempered mind As he moves along his career, distributing the unexpensive but efficient expressions of his regard, it is amidst the blessings of those that are ready to perish, and the notes of the widow's heart, which he has tuned to joy. When he comes unexpectedly into the company of his friends, every countenance puts on the appearance of complacency, and it appears as if a good genius had come among them to bless the party; as he looks round on the circle, with a smile of beneficence that has found an abiding place upon his brow, he presents the brightest resemblance to be found in our selfish world, of the entrance of the Saviour among his disciples, when he said, "Peace be unto you!" and breathed upon them the Holy Ghost. Although he neither seeks nor wishes an equivalent, in return for his many acts of benevolence, his gentle spirit receives back, in a full tide, the streams of consolation which had ebbed from his own heart to fill the empty channels of his neighbor's happiness. Who can be unkind to him, who is kind to all? What heart is so hard, what mind is so cruel, what spirit so diabolical, as to wound him, who never appears among his race but as a ministering angel? There is a magic in his tears, to melt to sympathy the stubborn soul of cruelty itself, which has a tear for no one else; and no less a magic in his smiles, so far to relax and soften the hard features of envy, as to reflect for a moment the sunshine of his joy. While he lives, every man is his admirer; and when he dies, every man is his mourner: while he is on earth, his name has a home in every heart; and when he is gone, he has a monument in every memory: and this is the description of his character—the record of his praise: Love is Kind!--*James on Christian Charity.*

In keeping up a profession of religion, you meet with difficulties from without; in keeping up the power, you meet with difficulties from within: but hold on and be not discouraged; the pure in heart long to see God, and in a little time those longings shall be satisfied.

To be amended by a little cross, afraid of a little sin, and affected with a little mercy, is a good evidence of grace in the soul.

The world has a great many servants and friends, but I never knew any praise it at parting.

Is he wise who hopes to attain the end without the means, nay, by means that are quite contrary to it? Such is every wicked man who hopes to be blessed hereafter without being holy here, and to be happy, that is, to find a pleasure in the enjoyment of God, and in the company of holy spirits, by rendering himself as unsuitable and unlike them as he can.—*Tillotson.*

Young people too often set out in life, with too much confidence in themselves. Alas! how little do they know the dangers which await them!

Poetry.

For the Western Luminary.

OBITUARY.

Lines addressed to Mrs Frances Chalk, of Georgetown, on the death of her eldest daughter, MARY, *who departed this life on the 1st of April, 1829, in the 21st year of her age.*

Sister, be calm, though death has stole
Your first born child away;
Look upward, and survey her soul,
Shine in a brighter day!

'Tis true, her shadow swiftly run,
Her days were but a span,
Not quite arrived to twenty one;
Alas! how frail is man?

Fresh as the morning rose in May,
Her budding genius grew:
And you was oft disposed to say,
"How kind was God to you!"

True, He was kind who gave her first,
And loaned her you so long;
His ways are equal, right and just,
Nor can he once do wrong.

You taught her tender mind to tread
The beaten path of truth;
And sacred influence too was shed
Upon the charming youth.

Thanks to the Lord, her grand sire too
Supplied a fathers place;
He strengthened what was urged by you,
And God bestowed his grace!

How many hours the dear old man
Has heard your Mary read!
How systematic was his plan
To sow the precious seed!

Nor did he sow the seed in vain;
He watched the crop with care;
And to the opening mind explain,
And water'd all with prayer.

By all these means of grace, she saw
Herself a sinner too,
Condemned by God's most righteous law,
And her Redeemer knew.

She fled to Jesus--and his blood
Wash'd all her stains away;
And was baptized beneath the flood,
As Jesus led the way.

She loved the saints—they now became
Companions of her youth;
And those who loved the Saviour's name,
She view'd as friends of truth.

Thus was your lovely child prepared
For death--or future life,
And the dear plant your hand had reared
Saved from a world of strife!

Death mark'd her for his own--her frame
Turn'd rapid to decay,
The sprightly youth, the bloom became
Like fading flowers of May.

Calm and serene, she raised her voice,
The day before she died;
And did abundantly rejoice
In Jesus crucified!

"Is Jesus truly God?" she said;
You answered, "It was true!"
While on your breast she lean'd her head,
Made this surrender too!

"Lord Jesus! then my soul receive;
"My spirit is resigned:
"This faithful promise, I believe;
"And 'tis enough, I find."

These last expressions closed the scene;
Her spirit fled away:
And the cold Jordan roll'd between;
She could no longer stay.

Safe lodged beyond the shades of death,
You saw her mount on high:
And, with her last expiring breath,
Bid pain and sorrow fly.

Some tender branches yet remain,
Younger than Mary too;
May each, her character sustain,
And be a joy to you. J. M H.

Lexington, April 13th, 1829.

Sung at the interment of the deceased.

Rest there dear saint on that soft bed,
Prepar'd for thy repose;
Thy happy spirit now is fled
Beyond all mortal woes!

We place thee safe below the clod,
Beneath this Willow tree,*
And view thy spirit now with God,
Beyond mortality.

Thy days were shortened to a span;
Thou didst just rise and bloom;
Another proof, how *frail is man*,
How certain of the tomb!

But the dear child committed there,
Though shortened were her days,
Felt the dear Saviour's tender care,
And loved to sing his praise.

The damsel only sleeps awhile;
She shall arise again:
The Saviour with a gracious smile,
Has eased her of her pain.

There, let her rest, and rest in peace,
Free from all care and strife;
Till Jesus from her tomb release,
And raise her unto life!

Farewell fair flower, we say adieu;
We cover thy remains;
And weeping round thy grave we view
The end of all thy pains!

J. M. H.

*The corpse was interred in her Mothers garden under the shade of a large Willow tree.

MISCELLANY.

From the New-York Observer.

NO UNCOMMON CASE.

It is a common feeling among temperate and respectable persons, that the ruined and wretched beings who fall victims to intemperance, are only of the lower classes; the illiterate and depraved labourer or sailor —And by a very natural, though sufficiently foolish sense of aristocratic importance, they think it of comparatively little consequence to stay the progress of desolation, among creatures who have so little way to fall. But if we look at *facts* we shall find that, considering the greater restraints and safeguards enjoyed by the wealthy classes of society, they furnish their full proportion of cases of ruin and misery produced by drunkenness. The following is a case in point.

The subject of our story is from one of the most opulent and respectable families on Long Island. He was himself well educated and polished, was highly respected as a man and a merchant in this city. He married a lady of respectable parentage, refined education, & ample fortune, who proved a virtuous and affectionate wife, and a kind mother to his children. He is now, if living, advanced beyond the middle age of life.

Some months ago, his children brought, from time to time, various articles of property to one of our monied institutions, to raise funds. There was first a watch, then a silver cup, then other articles of plate, then furniture, and clothing &c. At last, when the time came that they must be redeemed or sold, the mother herself came to the office and said, "They must be sold. I cannot redeem them. I was born and brought up in affluence, but my husband took to drinking and gambling, and was ruined. Two months ago he left me, and I have not heard of him since. And now I do not know where I am to get my children bread for to-morrow."—Whose son may not meet the same terrible fall! Whose daughter, ever so refined and virtuous, may not marry such a man? CAUTION.

DAILY TRUTHS.

There are *truths of daily use and practice*. These are like bread and salt; they must be on the table at every meal, whatever else is there. Peter was of this mind. "I will not be negligent to put you always in remembrance of these things, though ye know them." (2 Peter 1 12) He had been speaking of such graces and duties that they could not pass a day without the exercise of them, and therefore would ever be their monitor to stir up their pure minds about them. All is not well when a man is weary of his ordinary food, and nothing will go down but rarities; the stomach is sickly when a man delights rather to pick some sallad than to eat solid meat. And how far this dainty age is gone in this spiritual disease, I think few are so come to themselves as sufficiently to consider and lament. Oh, do not be weary in doing nor in hearing those savory truths preached which you have daily use of, because you know them and have heard them often. *Faith and repentance will be good doctrine to preach and hear to the end of the world.* You may as well quarrel with God because he hath made but one heaven and one way to it, as be offended with the preacher for preaching these over and over again.—*Baptist Tract Mag.*

The great God seems to have given that commandment (*Know thyself*) to those men more especially, who are apt to make remarks on other men's actions, and forget themselves.

It is a noble science to know one's self well; and a noble courage to know how to yield.

THE PLEASURES OF DISSIPATION.—"I wish" says one of the sons of pleasure, as he rose late in the morning after a season of revelry—"I wish I could exchange my feelings for those I formerly enjoyed."—"As for my part," says one of his companions, "I never felt so much like committing suicide" These remarks were made at a public house during the late special season of gambling and dissipation in this city, and were overheard by a person of strict veracity, who lodged in an adjoining apartment. Comment is unnecessary.—*Charleston Observer.*

CHEROKEE PHŒNIX,
AND INDIAN'S ADVOCATE.

THE Subscriber commenced the duties of his station as editor of this paper, with a trembling hand and a reluctant heart. He had no experience to aid him, and but limited information to recommend him to the public. He has however progressed so far, generally, to the satisfaction of his readers, for which he is thankful. As the first volume of the Phœnix is on the eve of closing, the editor has thought best to apprize the public that a new volume will be commenced next month, and that the great object of its founders, the benefit of the Cherokees, will still be assiduously pursued. It is unnecessary to repeat and particularize the principles under which the future numbers of the Phœnix will be conducted—the principles will be similar to those which have governed the past numbers. The paper is sacred to the cause of Indians, and the editor will feel himself especially bound as far as his time, talents and information will permit, to render it as instructive and entertaining as possible to his brethren, and endeavor to enlist the friendly feelings and sympathies of his subscribers abroad, in favor of the aborigines.

As the present policy of the General Government, the removal of all the Indians beyond the limits of organized States or Territories, is assuming an important aspect, the editor will feel himself bound to lay before his readers all that may be said on this subject, particularly the objections against this measure of the Government.

Particular attention will be given to judicious miscellany. Choice pieces on religion and morals, domestic economy, &c will find a ready admittance in the Phœnix.

The original part of the paper will be rendered as interesting as the means of the editor will allow. Owing to the want of an assistant, it is impossible to devote a large portion of the paper, to the Cherokee language, as the whole must be original.—The editor will however do what he can.

The friends of Indians are particularly called upon to assist in this undertaking by their subscriptions. Thus far, the Phœnix has been a dead expense to the proprietors. It is highly desirable that there should be sufficient patronage to secure it from the like pecuniary embarrassment in future.

ELIAS BOUDINOTT.

☞ Editors who exchange with the Phœnix will do us a special favor by inserting the above in their papers.

PARIS

FEMALE ACADEMY.

THE Summer Session of this institution, under the superintendance of the Rev. *John Todd*, will commence with the month of May.

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